Vol. XVIII JULY, 1905 No. 7

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

An Evening Prayer

JESUS, Saviour, wash away
All that has been wrong today;
Help me every day to be
Good and gentle, more like Thee.

Thou, my best and kindest friend,
Let me love Thee to the end;
Help me love Thee more and more,
Always better than before.
For Thy great name's sake. Amen.

FRANCES RIDLEY HAVERGAL.

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Of the Church—By the Church—For the Church

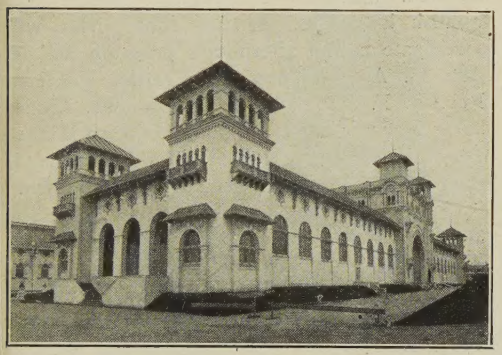
Luther League Review

The Lewis and Clark Exposition—

Luther Day

BY W. S. T. DERR.

THE nation has been looking toward the setting sun the past year awaiting the opening of the great Lewis and Clark Exposition. It commemorates the 100th anniversary of the exploration of the Oregon country by an expedition sent out under the administration of President Jefferson, and in command of Captains Meriwether Lewis and William Clark. The Westerners had their fond hopes realized on Thursday, June 1, when President Roosevelt touched the button at the White House setting the chimes in the towers of the Government Building to wafting their sweet melodies across Guild's Lake to the scene of the opening ceremonies. In these Vice President Fairbanks and Speaker Joseph G. Cannon were prominent participants. Amid a scene of great enthusiasm the Lewis and Clark Centennial Exposition and Oriental Fair was opened as the first great international exposition under the patronage of the United States Government ever held west of the Rockies. It ranks fifth in national importance and reflects the progress of all participating, more particularly the Pacific States. It is an exposition of processes. Not only the products of human ingenuity are shown, but there are exhibited, first, the raw materials, and then, step by step, the method of handling them and the processes by which they are changed from their natural state into things of beauty and usefulness.

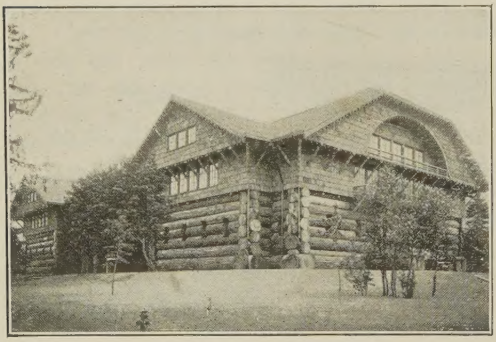


EUROPEAN EXHIBITS PALACE.

The grounds cover 406 acres, and are the most beautiful and picturesque site ever used for such a purpose. A natural lake, 220 acres in extent, the largest body of water enclosed within an exposition fence, takes the place of all the "grand basins" of former "world's fairs." Ten large exhibit palaces form the nucleus of the exposition. Around these cluster the State, Territorial and concessions buildings, special pavilions, the Administration group and Auditorium. All of the main buildings are in the style of the Spanish Renaissance except one—the Forestry Building or "Oregon's Log Palace." It is a true American type, and we venture that this exposition will be best remembered by "Oregon's Log

AGRICULTURAL PALACE.

Palace," the one image which will be retained longest in the minds of visitors to the great Pacific Coast World's Fair. It is constructed of huge fir logs with the bark on. Primitive methods are adhered to as far as possible. It cost $30,165.18; it is 206 feet long, 102 feet wide and 72 feet high. From its balconies one can look down 40 feet into the immense forests within the building, while without the snow capped peaks of Mts. Hood, St. Helens, Adams and Rainier rear their whitened heads skyward. This building will be preserved. One log in this mammoth palace contains lumber enough to build a one story cottage 40x40 feet in size. The other main buildings are Agriculture, Liberal and Industrial Arts, Foreign Exhibits, Horticultural, Mines and Metallurgy, Government, Oceanic and Machinery. The Auditorium where all great events will take place is one of the finest of



FORESTRY BUILDING.

its kind ever erected. Around these main buildings are Sunken Gardens and in the centre of these gardens is a heroic bronze statue of Sacajawea, the Indian woman who guided Lewis and Clark across the continent. The beauty of the night scene is enchanting. Twelve States have buildings: Oregon, Washington, California, Utah, New York, Pennsylvania, Massachusetts and Missouri being the most conspicuous. The War Department makes a comprehensive Philippine display, native villages being a feature. The Alaskan exhibit is the best ever made at any exposition. You went through the Midway at Chicago, down the Pike at St. Louis, and this summer "Hit the Trail" at Portland; you may see some new features never shown before.

The Lutherans of Portland and vicinity will be delighted to greet all their Eastern friends. The Columbia Central Luther League in their convention, April, 1904, through Mr. George Weigle, of The Dalles, Ore., conceived the idea of a Luther Day. The Lutheran Pastors and Young People's Organizations of Portland and vicinity have organized for the greatest assembly of Lutherans that has ever been gathered on the Pacific slope. July 30 has been chosen as the day. The committee on arrangements are busily engaged in preparing for the great gathering that will be held in the Marquam Grand Theatre, opening in the morning at 10 o'clock, when two addresses will be delivered. A union choir composed of all Lutheran singers of Portland are preparing to render anthems and choruses. The afternoon session will take the form of a polyglot convention, when addresses and music will be delivered and rendered in the English, German, Swedish, Norwegian, Danish and Finnish languages. Among those who will participate in the afternoon's program will be Rev. H. A. W. Yung, of Seattle, English; Rev. E. F. Pihlblad, D. D., Swedish, Lindsborg, Kansas; Prof. J. N. Kildahl, of Minnesota, Norwegian; Rev. G. Grill, Portland, Danish; Rev. A. Krause, Portland, German.

The evening service has been set apart for the Luther League and Young People's societies. The addresses will be especially interesting to young Lutherans. Prominent Luther Leaguers will address the meeting. Revs. Kildahl and Pihlblad will also deliver addresses.

This occasion will be a happy one for all the Lutherans of this coast. Rev. J. A. Leas will be director of the day. If you are thinking of going, write some Lutheran on the coast with whom you are acquainted for information.

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A shrewd deacon of a country church after hearing a young minister discourse on the new view of the Bible, said the sermon reminded him of his neighbor's first hunt for a deer: "He follered the deer's tracks all right, but he follered 'em in the wrong direction."

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Formalism is a much abused and greatly misunderstood word. Only as we realize that there is no merit in any sort of form in itself, will we be saved from the many temptations of formalism and be able to use a form for our own best life. Formalism, for example, is a danger by no means confined to people who use a well constructed and Scriptural liturgy.

Luther League of Minnesota

Seventh Annual Convention at Lindstrom, June 12 to 14

THE seventh annual convention of the Luther League of Minnesota was held June 12, 13 and 14 in Trinity English Lutheran Church at Lindstrom.

The services of the opening session on Monday evening were conducted by Rev. I. O. Nothstein, of St. Peter. The delegates present were called upon for impromptu remarks. A reception was tendered the delegates and visitors at the home of Mr. A. Erlandson.

TRINITY CHURCH, LINDSTROM, MINN.,
Where State Convention was held.

The first regular session of the convention was held on Tuesday morning, June 13. The opening exercises were conducted by Mr. F. W. Pusch, of St. Paul. Mr. Victor L. Johnson, president of Trinity Church, delivered the address of welcome, Rev. F. E. Jensen, president of the State League, responded. After organization and receiving of reports, Rev. C. L. Warstler read a paper on "The Luther League: Its Aims," which was followed by a long discussion. At the afternoon session the opening service was conducted by Mr. Harold Jensen. Rev. I. O. Nothstein read a paper, "The Luther League: Its Work," which was discussed. "The Luther League: Its Fruits," was the next topic of general discussion, led by Dr. G. H. Trabert and Mrs. L. B. Shotwell.

At the evening session on Tuesday, Dr. G. H. Trabert conducted the opening exercises. Rev. A. F. Elmquist, of Duluth, delivered an address. Professor Hald, of Chicago, and the Trinity Church choir furnished special music for the occasion.

On Wednesday morning Mr. C. Gustave Prestegaard, of Minneapolis, conducted the opening service. The committee on the president's report presented the following report, which was adopted:

We note with interest the report of the organization of a new District League. We should be glad to have more information concerning this League and whether it has applied for admission to the State League.

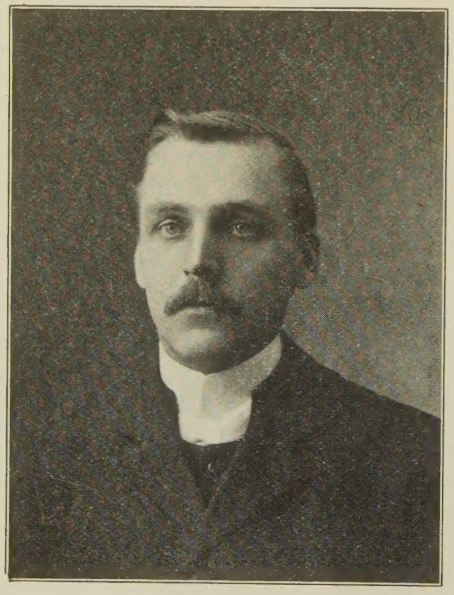
We respectfully recommend: 1. That the especial attention of individual Leagues and Leaguers be called to the importance of using every opportunity to interest other young people's societies in the work of the Luther League.

2. That the recommendation of the uni-

versal use of the Luther League Topics and the Luther League Review be emphasized.

3. That a report of the efforts of the Twin City Central League be asked of the Twin City Central and that this report be made a number on the program for our next convention.

The election of officers resulted as follows: President, Rev. F. E. Jensen, Lindstrom; recording secretary, Miss Lydia Lagerstrom, Minneapolis; corresponding secretary, Miss Adelia Monsen, Albert Lea; treasurer, Mr. F. W. Pusch, St. Paul; statistical secretary, Mr. Nels Jensen, St. Paul.



REV. F. E. JENSEN,
President Minnesota State League.

A report of the delegates to the National Luther League Convention at Buffalo, N. Y., July, 1904, was presented by Miss Ruth Trabert. The corresponding secretary was instructed to write to each league concerning the payment of the 10 cents per capita to the National League.

Rev. F. S. Beistel, of St. Paul, conducted the opening service of the fifth session and followed it with a demonstration of a "Model Luther League Devotional Meeting." The discussion was followed by a paper, "What Shall We Sing at Worship?" presented by Rev. J. L. Murphy, of Duluth. Some of his remarks were as follows:

Music enters largely into our worship of God. Time is music; melody and harmony in right proportion enter into music; the theme is another element. One of the grandest musicians of the world is John Sebastian Bach, a product of the Lutheran Church. His preludes are grand, and it ought to be our business to make him popular in this country by presenting his music at our services and studying it. He is becoming known and appreciated by outsiders. The poetry of the Lutheran Church is divided into two broad classes: the subjective and the objective. Martin Luther and Paul Gerhardt are two of our great hymn writers. Their hymns should be our models in hymnology. We are living in an age of deformation of church music in this country and we ought to set our ideal of music for worship high and work toward it, educating ourselves up to the best.

"The Junior Luther League" was the subject discussed in a paper by Mr. Edward Jackson, of Minneapolis. Rev. F. S. Beistel conducted the Question Box.

At the Rally meeting on Wednesday evening Rev. P. Peterson, pastor of the First Swedish Lutheran Church of St. Paul, delivered an able address on "The Past and Its Lessons." The opening service was conducted by Rev. J. L. Murphy.

The next convention will be held in the latter part of June, 1906, at Albert Lea, Minnesota.

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The Historical Topics.

By Miss R. Blunk.

It is not our purpose as Luther Leaguers to have discussions with a view merely to present to the intellect a clearer view of historical events and personages in our historical and biographical topics.

In our biographical study we are to find something which will be of value to us in our daily life, to find some truth, some precept, that will lead us nearer to our Creator.

In these topics most beautiful precepts are hidden. Let us, like Huss, like Garrison, like the early martyrs for the cause of the Master, yea, like Christ himself, being convinced of a certain duty, feeling in our hearts that it is the will of God, stand for Him and His cause, though popular opinion may be against us, while adversities surround us, stand up firmly, sincerely, persistently for Christ's cause.

Facts About Church Music*

1. Music is one of the divine arts that God has given to man, to draw him closer to Himself, to assist him to give utterance to his aspirations after holiness, to cheer him when despondent, to comfort him when afflicted, to raise him when fallen and to give him a foretaste of the joy he shall know when he joins the innumerable company, the host that cannot be numbered, which stands before the throne of God singing, "Holy, Holy, Holy," and unite with the song of those who have come out of great tribulations "unto Him who hath loved us and washed us from our sin, be glory and dominion forever and evermore."

Luther says: "Music is the art of the prophets; the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given to us."

Well does Carlyle say: "The memory of song goes deep." "Who is there that in logical words can express the effect music has on us?" "A kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite and lets us for moments gaze into that!"

2. Probably the first music heard in the world was when the first created beings received consciousness from the hands of their Maker, and the burden of their song was praise to God. The earliest attempts at song were, no doubt, occasioned by religious sentiment.

3. In a discussion of the music of the Christian Church, we naturally ask, What was the music of the Hebrew nation? The Scriptures show that music was extensively used. The Hebrew song was probably a plain chant sung in unison. The Hebrews had many musical instruments, and in Gen. 4-21 we find Jubal spoken of as "the father of all such as handle the kinnor and ugab" (Revised Version, harp and pipe), and in Gen. 31-27, Laban asks his son-in-law Jacob, "Wherefore didst thou flee secretly, and steal away from me and didst not tell me, that I might have sent thee away with mirth and with song, with toph and with kinnor" (toph, small hand drum or tambourine). In Exodus (19) the shophar or ram's horn is spoken of, and was used at the fall of the walls of Jericho. Altogether, about thirteen instruments are spoken of in the Old Testament as belonging to the Hebrews.

4. The music of the Hebrews foreshadowed the music of the early Christian Church. The traditions of the glory of the temple service inspired the followers of the lowly Nazarene, and so the foundation for the music of the Christian Church was laid.

When Rome was at the height of her glory and men were attributing god-like powers to tyrannous emperors, there was born in Bethlehem, in a manger, One who was to teach the world the divine principles of equity and truth. That, before God, all men were equal, and to inculcate into the hearts of men that principle that was henceforth to rule the world, the principle of love. He it was that so filled the hearts of the faithful with His teaching, that they feared not death nor the Roman circus.

From the blood of martyrs sprang followers by the thousands, who with calm faith and happy hearts welcomed death gladly in honor of the One who had died for them.

While the shouts of the Roman mob were sounding over the early martyrs thrown to wild beasts, the faithful were gathered in the catacombs singing praise to God.

5. The first music for public use was in the religious rites and ceremonies of nearly all people.

6. Music was used by the early Christians, and in Acts 16-25, it says: "I will sing with spirit and with the understanding also."

7. The Emperor Trajan in the year 112 sent Pliny to investigate the practices and worship of the early Christians. The only thing he could find against them, he reported to the Emperor, was that they were accustomed to come together before daylight and sing hymns alternately to Christ as to a God.

8. Between the first and second centuries the psalms were sung by the Christians antiphonally; there is no doubt that many of the psalms were written by David to be sung in this manner; this will explain what is known as the parallelism of the psalms. The word "selah" which occurs so often in the psalms indicated an instrumental interlude or flourish, during which the people were silent.

9. About the year 315 the laity were forbidden to sing in church; this was probably due to the growing influence of the clergy, who desired that the church should be governed by the ecclesiastics, that the worship should be representative, *i. e.*, the clergy should represent the people before God.

10. In 384 Damascus ordained the singing of the psalms "Gloria Patri" and the "Alleluia."

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11. The music of the early Christian Church was first regulated and collected by St. Ambrose (333-397), from whom we received the 1-3-5-7 of what were afterwards known as the eight Gregorian tones. The plain song had been handed down orally from generation to generation, as there was no system of notation. St. Ambrose seems to have been the first to reduce the music to some system. St. Augustine tells us in his "Confession" "that he was moved to tears as he heard the hymns sung by the great congregation in the church at Milan."

12. The music of the primitive church was sung in several ways: First, the psalms sung by one person only, all the rest listening. Second, sung by all. This was called symphony. Third, alternately, the congregation divided into separate choirs called antiphonary. Fourth, one person reading the first part of the verse, the congregation joining at the close, called the "Responsaria"; in the last the women were allowed to join. This fourth way of singing gave rise to the term "precentor."

13. Pope Gregory the Great (550-604), 200 years after St. Ambrose, collected all that was left of the work of Ambrose and greatly added to it. All the vast mass of plain song and chants used during his time and since are known as Gregorian music. It is interesting to note that there is a revival today in what is known as Gregorian music, and various attempts have been made to reject all music used in certain churches and use only Gregorian. The Gregorian music is distinguished for its simplicity and great strength, and is probably the same music as was sung by the early Christians long before Gregory's time in the caves and catacombs to which they were forced to flee before the adoption of Christianity as the national religion. Even if the attempt to revive the Gregorian music should prov successful, it would hardly have the effect that it had in Gregory's time, as it always was sung in unison, without organ accompaniment, and the singing of these same melodies with the rich harmonies of modern times changes the effect completely. The Gregorian tunes of which many splendid examples may be found in "Hymns, Ancient and Modern," are modernized by the addition of harmony. These tunes are written on what is known as the Gregorian scales, from which were derived the modern tonal scales known as the major and minor; the chief difference between the Gregorian and the modern scales is the leading tone which is absent in the Gregorian scales and always present in the modern. The eight tones used in Gregorian chanting are simple tunes used by Gregory and ever since for chanting purposes.

14. Choral music had its rise in Antioch and from thence spread through Greece, Italy, France, Britain, Spain and Germany, and at length throughout all Christendom. It was introduced into Britain by Austin, the monk, who was sent by Gregory.

15. Huckbald, a monk born in 840, invented a crude sort of harmony called "diaphony," or "organum." It consisted of two parts, called the melody or "Vox Principalis," and the part added, or "Vox Organalis." This harmony consisted simply of singing with the melody and a part added a fourth below or a fifth above.

16. The introduction of the organ is ascribed to Pope Vitilianus, who was created pope in 633.

17. Guido Aretino, born 990, invented what is known as "solfeggi," or what is modern sight singing. He grasped the principle so necessary to sight singing as hearing with the eye and seeing with the ear. His system was very expeditious and was called solemnization. The syllables which he used are still called "solfeggi," and are our modern syllables do, ra, mi, fa, sol, la, si. He also invented placing the notes between the lines and extended the staff to four lines; also the cleffs and for denoting the initial letters of each hexachord he used two colors: yellow and red for the lines.

18. Franco, about the year 1060, invented the signs to denote lengths, also the signs of the sharps, flat and natural. What is now known as the soprano part in music was formerly called "descant," and was always sung by the tenor; the part added above the melody was called "counter-tenor," or what is now alto. The melody always being sung by the male voice, was lower than the counter-tenor or alto. This was subsequently changed to the modern way of having the highest part the melody.

19. When the parts became more than two, the new part was called "bassus" or "bass," and that one higher than the tenor "altus" or "high."

20. Organs became common in Europe about the year 826.

21. To the middle of the thirteenth century the clergy were by far the most proficient in

music, as a knowledge of harmony and singing was an essential of the clerical instruction, but instrumental as well as vocal music was also well known to the laity.

22. The middle of the fourteenth century produced the first music in four parts; this was a mass by Machault, performed at the coronation of Charles V of France in 1350. In this century was much perfected the organ.

23. Before the Reformation all church music throughout Christendom was subject to the pope's control.

24. Henry VIII was not only a great patron of music, but also a composer; singing at sight was an indispensable accomplishment, and the king set a good example in this direction.

25. The first collection of songs in three or four parts was printed in 1530. A bass part only now remains.

26. The first work like the modern oratorio was first performed at Rome in 1600, and it appears to have been suggested by the performances which had been given in the oratory of "Santa Maria" in Villa Cella at Rome. The accompaniments were for harpsichord, double lyre, double theorbo and two flutes. This work was performed on a stage in the church, and represented by action with scenery and costume. In 1670 Stradella further improved the oratorio; his best oratorio was entitled "St. John the Baptist."

27. The opera and oratorio are similar in many respects, because both were born and nourished in Italy. The first to use the term "oratorio" was Francesco Balducci, in a published work. The Germans developed the oratorio to its highest form, and the German reformers encouraged its introduction into their churches. In the German Lutheran Church the oratorios were performed with instrumental accompaniments, and chorales were given for the people to join in. A good example of this may be found in Bach's "Passion" music. Handel, Haydn and Beethoven succeeded Bach as writers of oratorios.

28. Palestrina, born at Palestrina, near Rome, in the year 1515, is called the saviour of church music. On account of corruption that had crept into church music, the Council of Trent decided to abolish all music except the Gregorian. Palestrina wrote three masses to prove to the commission appointed by the council that pure and sacred church music could be written; the third mass was so beautiful and yet so worshipful in its character that the commission was convinced and sacred music was saved to the church.

29. The Reformation was a great impetus in the development of church music. Martin Luther understood the value of hymnody and music. "Next to theology," he said, "I give the highest place to music, for thereby anger is forgotten, melancholy and many tribulations and evil thoughts are driven away."

Congregational singing was the natural outgrowth of the Reformation. The Protestant Church knows no intermediary between the believer and his God. It has one means of access to the Father, Jesus Christ. As the outgrowth of this principle, the chorale of Protestant Germany became the song of the Reformation. The singing of these stirring hymns in the vernacular of the people helped vastly in the propagation of the principles of the Reformation.

30. In Protestant Germany Luther had great influence; he, with his friend Johann Walther, brought out the first Protestant hymn book in 1524. Music had as much to do with the success of the Reformation as preaching, and Luther encouraged it in every way; in fact, the music of Protestant Germany became so powerful that a priest said in despair: "The people are singing themselves into Protestantism."

These hymns were drawn from many sources, some from ancient church chants, some from the secular melodies of the common people, the folk songs.

And so the Protestant Church, ever since Luther's time, has used the congregational song to teach the great doctrines of Christianity. The Methodists have John Wesley, but they also have probably an equal power in the songs of Charles Wesley.

31. Luther wrote many hymns which he adapted to music. The chief of these is the grand hymn so indicative of the spirit of the Reformation, "Ein feste burg ist unser Gott." Heine calls this the "Marseillaise" of the Reformation, and Frederick the Great called its melody "God Almighty's Grenadier March."

32. The music of the German Evangelical Church found its culmination in the music of Johann Bach, whose "St. Matthew's Passion" and his "Mass in B Minor" are just becoming known in this country. The "Mass in B Minor" was written for the chapel of the King of Saxony. It is worthy of note that its first complete production was in this country at Bethlehem, Pa., in the Moravian Church during the great Bach festival, occupying three

days, in May, 1900. This was ably rendered by a choir of 200 voices under the direction of Mr. Frederick Wolle.

33. In England the antipathy of the Puritans to everything formal or beautiful in church service was detrimental to the development of church music. At one time the soldiers of Cromwell destroyed nearly every organ in England, and everything was forbidden to be sung in the churches except the metrical version of the psalms.

34. In 1644 the House of Lords passed this rule: "That the whole congregation may join therein, everyone who can read is to have a psalm book; those that can't must learn. But for the present where many in the congregation cannot read, it is convenient that the minister do read the psalm line by line before the singing thereof."

35. The word "anthem" is derived from "anthymn," and was formerly synonymous with antiphony; there are several kinds of anthems, viz.: full anthem, which is sung by all the voices; the verse anthem, portions of which are sung by selected voices, and solo anthem, with passages for single voice. In the earlier English anthems we meet with the names of Tallis, Byrd, Tyre, Gibbons, Hays, Atwood, Boyce, Greene, Crotch. In later times we find the names of Goss, Bennett, Monk, Barnby, Sullivan, Tours, Stainer, Garrett, Martin, Bridge, Stanford, McKenzie and Dykes.

36. In American music there is very little that can be called distinctive. William Billings was one of the first writers in America, and dominated church choirs until the advent of Lowell Mason. He wrote many tunes in the eighteenth century, mostly fugal tunes, which, while an advance, still were not suited for congregational singing. An amusing effect of these old fugal tunes is recorded in Frazier's Magazine for September, 1860. "The choir was engaged upon the eighteenth psalm set to one of these fugal tunes. (Take two lines as an illustration of their style):

" 'And snatched me from the furious rage
Of threatening waves that proudly swelled.'

"The words, 'And snatched me from,' were repeated severally by the altos, the tenors and the basses; then, all together sang the words two or three times over. In like manner did they tumble and toss over the 'furious rage,' apparently enjoying the whirligig scurrying of the fugues, like so many kittens chasing their own tails, till at length, after they had torn and worried that single line even to the exhaustion of the most powerful lungs—after a very red faced bass had become perceptibly apoplectic about the eyes, and a tall, thin man, with a long nose, which was his principal vocal organ and sang tenor, was getting out of wind, they all together rushed pell mell into 'the threatening waves that proudly swelled.' "

37. Lowell Mason did great service for the Church in America; finding the people deeply prejudiced against teaching music in the public schools, and given to the use of absurd fuguing hymn tunes inherited from William Billings, he succeeded in supplanting these by chorals, and created unparalleled enthusiasm for the study of vocal music. He died in 1872.

Thomas Hastings was a colaborer of Lowell Mason in reforming American hymn tunes. He died in 1872, nearly ninety years of age.

William Bachelder Bradbury effected a transition in the history of our devotional music.

Mason and Hastings had fixed the form for hymn tunes. Bradbury's importance is that he won boundless popularity for light tunes in Sunday schools; he compiled fifty-nine books of sacred and secular songs for children and adults; much of his work was trivial and provoked criticism; nevertheless he stimulated others to more serious work.

38. Since the time of Mason and Bradbury Sunday school music especially had advanced, and today there are better words and music written for the Sunday school than ever before.

39. There is no such thing as good and bad music ethically. Music is simply a question of appropriateness and taste; music is the only art that cannot be debased, and so the music which will help a man to get nearer to God is to that man the most sacred, whether it is the simple gospel song, the rich harmonic carols of the English school, the stately chorals of the Germans, the plain song of the early church, or the chant of Ambrose.

But, æsthetically, there is a good and bad music; as our taste develops, the better music we demand. The church, in artistic music, must not be behind the world, as has been well said: "If your children hear Wagner and the other great masters in their schools, they will not be satisfied with 'Pull for the Shore' in our churches." The principal singing in the church should be congregational, and, while the tunes should be simple enough for the congregation to learn, they should be of the highest artistic excellence.

Luther League Topics

Sixth Week after Trinity. July 30, 1905.

The Great Evils of Our Times

(Phil. 2: 14-21.)

Study—The Need of Christian Homes—The Church and Divorce—The Observance vs. the Desecration of the Sabbath—The Avarice in Our Times and the Spread of Intemperance—Let the Leader Give These Out in Advance for Study and Preparation for the Meeting.

Our Scripture passage makes one thing plain. It is that in a wicked world Christians are to be as lights shining in darkness. Their example should be felt very far for good. They should be careful their example points to the way of salvation. Such a course would be the occasion of rejoicing to the church. "Murmurings and disputings" are contrasted with "harmless" and "blameless." Those who do not do the first are "without rebuke" in a "crooked and perverse nation." And the secret of so many of the great evils of our times is given as "for all seek their own, not the things which are Jesus Christ's." The homily is plain and practical.

This passage of Scripture tells us how to correct the great evils of the times. It's for men and women to be genuinely Christian. The practice of self denial for Christ's sake will prove a powerful motive. To this add reverence for God's Word. Covetousness—*selfishness*—has to be guarded against as we are taught in the Commandments, and each individual's heart must be kept right with God. Our relations to our fellow men must be clean, and pure, and just. This is mentioned, for the correction of the great evils is more important than the evils themselves. It is to this Luther Leaguers should set themselves, and where our Leaguers are doing inner mission work this will be the practical side of the topic.

These evils are such as gambling, dancing, graft, fraud, divorces, breaking the Lord's Day, and a material commercialism. Since Cain's time there has been evils in the world and we are our brother's keeper. But one great evil is the corruption in politics. Here we have much soiled linen in need of washing. Conditions that have made La Follette, of Wisconsin; Foulke, of Missouri; Weaver, of Philadelphia, and Jerome, of New York, famous, tell the story of graft and corruption that calls for Christian citizenship. Our Augsburg Confession teaches us the duty of citizenship. It is evils such as have brought these men, together with President Roosevelt, forward and made them admired that makes Christians like our Scripture exhorts us to be of vital moment to the nation.

Another great evil is the want of personal purity. The low jest ought not to be made coin current by Christian men nor women. The oath—swearing and cursing—and improper language adds nothing of dignity or character to our conversation. It weakens and detracts. Smoking and chewing is not conducive of cleanliness, and are things better omitted than indulged in. In the Tabernacle at Salt Lake we heard a Morman sermon score these practices. Surely Gentiles can profit by their example. And these evils of today demand clean men and women to correct the wrongs, to make them right.

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Seventh Week after Trinity. Aug. 6, 1905.

Reverence for Sacred Things

(1 Tim. 3: 14-16.)

Biblical Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to Be Answered in Brief Papers—What Are Sacred Things? Why Should We Reverence Them? How Can We Cultivate the Spirit of Reverence?

Lessons for our own lives: 1. *Reverence is a habit of the soul to be fostered carefully.* Our time, our associations, our surroundings, are almost all against this spirit. Many people pervert our American ideas of equality and of popular authority, and consider these as justifying disrespect and irreverence for dignities, rulers and high places and powers. Many delight in irreligion and rejoice in irreverent jest, misuse of God's Word and the like. But the fact is that the outward marks of reverence are the expression of the reverent soul, and so, if we would cultivate the spirit of respect and awe for God himself we do well to be careful of our actions and demeanor in reference to everything associated with God and His worship. A Bible, as we all know, is nothing but a book, made of white paper with black marks printed on it. But the truths expressed in those printed characters are the very revelation of God to man, the saving truths of our souls. And we

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

dare not treat the book as a common book, we dare not fail to show our reverence for it, in the place we assign to it, in the way we handle it, and use it and think of it, without marring and dulling our reverence for its message, and lowering our spiritual attitude toward its truth.

The minister, too, is merely a man, and as such liable to human frailty, full of human defects. But his office is the sacred office, instituted by Christ himself, appointed by the head of the church to bear and offer the Word and Sacraments, deriving its authority from Christ, through the means of grace with which it has to do. And since the man, rightly called, and duly ordained to this office is associated, personally and directly with such sacred things, men dare not refuse to him respect and deference, and obedience in the discharge of his duty, without losing something of their own spiritual reverence for the very gifts of God, Word and sacraments which he ministers. The reverence of the Romanists for their priests is based on error, but it has its deep and important influence on the reverence of the people for the Church and its mysteries.

Let us not forget that our danger is not in the direction of too great reverence, but of too little.

Eighth Week after Trinity. Aug. 13, 1905.

Why Should I Support My Own Synodical Missions?

(Matt. 10: 1-8.)

Missionary Topic Reviewed by Mrs. O. J. Kreps.

If we give the possessive pronoun, "my own," in the above question, a personal application, we will catch a hint that will in part, at least, answer the "why."

I should support them—by all means—because they are "my own." The heart's best love and service are given to that which is nearest and dearest. We may be broad enough to feel loving interest in all God's mission work, in a general way; but the best capacities are yielded up to the things we call our own.

Instead of crushing out this characteristic of the human heart, God encouraged it when He set us in families, and sealed life's loves with His approval. This is no selfish view. It is expansive in its effect, and makes us capable of better service outside the line that bounds the sphere we claim as ours.

The mother's heart isn't narrow because she loves best the little ones God has given into her special keeping; rather does the love she bears her own broaden and warm her heart toward all little children. So, the service I render in supporting my own synodical mission work will stimulate my interest and broaden my vision for God's great cause in general. Within the limits of Christian unselfishness, devotion to the claims we call "our own" will best advance the interests of missions.

Why Should I Support "My Own?"

Because God requires this of each individual. In I Tim., 5-8, we read, "But if any provide not for his own * * * he hath denied the faith, and is worse than an infidel."

Simple loyalty, then, demands that I help maintain the mission work of "my own" synod, and in doing this, or not doing it, I either express or deny my "faith." The very thought of a traitor is contemptible, and we scorn infidelity to the native land, or the home; but we are traitors to a far greater cause than either when we refuse our allegiance and support to the work chosen for us by that One who is God of our country, and Author of all the joys of the home. If I fail to do the work God indicates as "my own," I will be unfaithful to Him, and myself as well; and my condemnation will be greater than that pitiable object who disowns, in every way, his Lord.

I would never stand idly by and see dear ones dependent on me suffer want; neither would I permit others to provide for their necessities, unless I were disabled or utterly worthless. If, therefore, I am not aroused to active interest by the fact that "my own" synod's missions suffer want, and are in a perishing condition, are begging their meagre living; or if I stand by unconcerned while others are engaged in the work which I should help do, I am, undoubtedly, either a worthless, sick or a dead Christian.

The missions of my own synod are only a part of that great field "which is the world," but it is the particular place where God calls me to serve Him, and if I persist in refusing them my support, or if I simply "stand all the day idle," I disappoint His will concerning me, and disobey His fatherly suggestion that He would have all His children enter His vineyard for service, through the gate nearest home. After we get into the service God alone can tell where we will lay down our cycle.

Why Should I Support My Own Synodical Missions?

Because the work needs me to help support it, and I need it to help to develop me.

I will grow more surely and more satisfactorily in the life of service if I learn my first lessons at the knees of "my own" synodical mother. She will interest me—if I will let her—in providing churches for the weak ones "just beside my door," as well as in sending the Gospel to those afar who are my brothers still. And the work—always sweet because it is God's work—will be sweeter still, because of my personal claim. My best energies will develop through the heart's devotion for its "own," and I will be taught thereby love for the cause in all its vastness.

If I can say of a certain synod, "this is mine," then that is God's own intimation that there He would have me labor, doing with my might "the duty that nearest lies."

If we will all be loyal and true to "our own," "you in your corner, and I in mine," the great work will be done according to God's own distribution, and all I may do in supporting my own synodical missions will be just so much done in strengthening the general cause, and in hastening that day when all the nations of the world shall bow the knee to Christ our King.

My synodical missions are special "trusts" committed to me as an individual, and it is therefore the part of wisdom that I should give them my special interest and support, so that when "I get to the end of the way" I may hear the dear Master whom I have served say: "Thou hast been faithful over a few things. I will make thee ruler over many things."

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Ninth Week after Trinity. Aug. 20, 1905.

The Broad Way; the Narrow Way

(Matt. 7: 13, 14.)

Biblical Topic Reviewed by Rev. C. Armand Miller, D. D.

Question to Be Answered in Brief Papers. Wherein Is Life Like a "Way"? Are There Only Two "Ways" of Life? Why do so Many Choose the "Broad Way"? Why Should We Enter the Narrow Gate? In Which Road Are We Walking?

Lessons for our own lives: 1. *Beware of seeking ease* as a deciding consideration in choosing the pathway of life. It is easy to drift in the little boat above the rapids, but to drift is to be dashed over the cataract, if we escape the rocks above it. It is easy to go with the current of the world's life, easy because our own nature is in accord with the world, because the influence of the crowd is strong upon us, because the whole moral inertia is powerful and drifts with the current, because the very atmosphere which we breathe seems to suffuse our lives with the common trend. But hard as it may be to take up the oars, and put back and arms and every ounce of effort into the pull *against* the stream, it is that, or death! Nothing easier than to go along when caught in the crowd, nothing harder than to push and fight and struggle out of it, but the crowd is going the wrong way, and if we would escape we must nerve ourselves to stand, if necessary, alone against the world.

To do easy things, at any rate, is not worth while. The sons of the rich do not often show strength or ability. It is not because they have not the capacity of poorer men, but because they have been deprived of the opportunity to struggle, have had all things made easy for them, and hence have never developed the muscles of the mind and of the character. He is to be pitied who has had to endure no hardship, has had to achieve nothing against tremendous odds. Our Lord will not deprive us of the discipline, the development, that can come only through strenuous effort. The wide gate, the broad way, smooth and beaten hard by tens of thousands of feet —how inviting, how easy! No hills to climb, no rocks to scramble over, no difficult, dangerous bits to call out skill and strength—such seems to the many the best way. But is it? More joy in struggling, panting and bruised and weary up to a mountain top, than in the easy plodding for many a mile over a tow path! And the uninviting way, the straitened way, with the narrow gate, not only draws out our nobler powers, gives us the joys of struggle and of conquest, but leads us, at last, up on the mountains of God, to the pearly gates, and the streets of gold! Time then to rest and be at ease.

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Tenth Week after Trinity. Aug. 27, 1905.

Luther's Spirit in Lutheran Hymns

(Colossians 3: 12-17.)

A Sidelight on the Suggested "Service of Sacred Songs," by the Rev. George C. Henry.

It is a good thing for us to remind ourselves how much we owe to the bright, cheerful, childlike spirit which animates Luther's

hymns. Mrs. Charles has a beautiful picture of the home there in Wittenberg where, in the winter evenings, he used to welcome his friends to the cheerful room with the large window, and where they used to sing good songs or holy hymns in parts, accompanied by the lute and harp, music at which Dr. Luther was sure King David would have been amazed and delighted could he have risen from the dead, "since there could have been none so fine in his day." "The devil," he once said, "always flies from music, especially from sacred music, because he is a despairing spirit and cannot bear joy and gladness."

Ah, how well was he fitted for every phase of Christian reform and organized life, and nowhere more so than in the very subject before us! For example, at Christmas time, when the child spirit is awakened within every Christian heart, what hymn more exquisitely fitted to the aspirations of both young and old than the one beginning

"Von Himmel hoch da kom ich her"?

I much like Eugene Field's lines of translation:

"O heart of mine, life up thine eyes,
And see who in yon manger lies;
Of perfect form, of face divine—
It is the Christ child, heart of mine!

O dearest, holiest Christ child, spread
Within thine heart of mine Thy bed
Then shall my breast forever be
A chamber consecrate to Thee."

No wonder the German people felt bound to him, to "Vater Luther." In the vernacular Bible God spoke directly to them; in the hymns they spoke directly to God. Men ever since that stormy morning of the sixteenth century have been glorying in those two great gifts of his to his vaterland: his Bible and his hymns, for it is true that they gave life, not only to the churches of the Reformation, but furnished life stuff to German nationality and the German language.

In his sermon on "The Gadarene Preacher," Dr. Parkhurst says: Luther was a great index finger pointing Germany to the cross. He threw away the broken mugs and smashed the dirty pitchers out of which the generations had been trying to drink the bailed water of life, and conducted them to the very edge of the living fountain flowing fresh and limpid."

As we cannot appreciate Luther's hymns as his contemporaries did, just read this from Spangenberg yet in Luther's lifetime, who, in his preface to the "Cithari Lutheri," 1545, says:

"One must certainly let this be true and remain true, that among all master singers, from the days of the Apostles until now, Luther is and always will be the best and most accomplished, in whose songs and hymns one does not find a vain or needless word. All flows and falls in the sweetest and neatest manner, full of spirit and doctrine, so that his every word gives outright a sermon of his own, or at least a singular reminiscence There is nothing forced, nothing foisted in or patched up, nothing fragmentary. The rhymes are easy and good, the words choice and proper, the meaning clear and intelligible, the melodies lovely and hearty, and in summa, all is so rare and majestic, so full of pith and power, so cheering and comforting, that, in sooth, you will not find his equal, much less his master."

What can we possibly add to such commendation? Nothing; there he stands and there we leave him, passing on to notice that the sacred songs of our Church in the sixteenth century were thoroughly suited for congregational purposes, and, naturally following, that they were popular. They embodied the creed of people who knew what they believed and why they believed it. They had more objectivity than subjectivity at that time. Instead of trying to tell how they individually felt, these writers put into the mouths of the congregations the Church's faith, comfort, thanksgiving and adoration.

But all the same it was the people who were singing and singing as devout Germans could and can sing; and small wonder, for in them the people found truth, simplicity, heartiness, brightness, boldness of expression and rapidity of movement, which captured young and old. Perhaps one of the secrets of their "catchiness' was their resemblance to the old German, popular historical ballad. Anyway, the whole congregation sang them, and as the Welsh do, "with a h'will."

After more than a hundred years had passed the ecclesiastical authorities began to

(*Continued on page 24.*)

Among the Luther Leagues in July

By the General Secretary.

THE principle of adaptation is of much importance in our Luther League work. It is necessary to suit ourselves to local conditions. The principles of federation, co-operation and co-ordination in National, State and District league work are vital, but in the local work all cannot work alike. Conditions differ in various localities, and they are different in the country from what they are in a large city. It is well to remember this. Nevertheless all may do effective work. The important thing is regard for the fundamental principles of our work. When these are observed, avoid insistence on a method if it is not adapted to your local needs. The method for you is the quickest, most economical and most effective way of doing your local work.

During this month the secretary attended the La Porte (Indiana) District Convention, and the Greensburg (Pennsylvania) District Convention. Both these conventions were intent on awakening a deeper interest in the cause of home and foreign missions on the part of delegates and visitors. Gains in societies were reported, and the societies reported gains in their membership. This is most encouraging. We are rejoiced, too, at the missionary spirit.

Rallies were attended at Pottsville, Scranton, Lewiston, Wilkesbarre, in Pennsylvania, and Bellewood, in New Jersey. These assemblages were helpful to all who attended them. A very pleasant feature of the Lutheran gathering at Bellewood was the music furnished by the boys' band from the Wartburg Orphanage at Mt. Vernon, New York. As your local news columns will contain accounts of these gatherings I will not go into details here.

Williamsport, Pa., was another place visited. It is a beautiful city. It is also a Lutheran centre. For Luther Leaguers in Pennsylvania much interest centres in this delightful city just now, as it will entertain the Pennsylvania State Luther League Convention in October. A splendid program has been arranged for this convention, and Williamsport is preparing to do her part to make it a great convention in every sense of the word. It may be well to mention that the hope of all is for full delegations from all parts of the Keystone State. Williamsport hopes to see the largest convention in Pennsylvania's history.

The general secretary was privileged to look in on the sessions of the General Synod for a day or two during its recent convention at Pittsburg. One of the pleasing events of the meeting of the General Synod was the reception of Dr. Jacob Fry, the fraternal delegate of the General Council. The reply of Dr. Bauslin, president of the General Synod, to Dr. Fry's greetings was felicitous. It was an event that made a very profound impression on all who witnessed the simple, hearty manner of the exchange of courtesies between these two great general Lutheran bodies.

Other points visited were Baltimore, Chillicothe, Columbus and Philadelphia. The Luther League interest at all these points is encouraging and the outlook is most hopeful. But let me close with just a thought about the co-operating members. Frequently there are many persons who are willing to co-operate in some features of your local society's work. Do we not do well to take advantage of their willingness? They may be so situated they cannot be active members, but approve of your work and, as far as their circumstances admit, are ready and willing to co-operate in it. Custom sometimes assumes an undue importance. Work becomes clogged by rules and attention to petty details to the great detriment of facility and economy in our Church work. If you can, learn the intention of these persons, and, if they are willing to associate themselves with your society so as to aid its actual efficiency, instead of being dead timber in the Church, these co-operating members may be made of service in your society's work in the congregation.

Luther M. Kuhns.

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Back Numbers Wanted.

Several of our patrons are anxious to fill out their files of the "Luther League Topics." Leagues and individual subscribers are beginning to appreciate their value.

We want just now one copy each of Nos. 1 and 12, two copies each of Nos. 4, 5 and 11 and four copies each of Nos. 2, 13, 14 and 15.

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Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E F. Eilert,

WITH

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Editorial

Recently a convention was held at which all the speakers were asked to present criticisms upon the work of the society before whom they appeared that thereby their weaknesses as seen by outsiders might be considered, and that strength might be added to their work. The criticisms of a friend are not always pleasant and we prefer the good words rather than those of the fault finder. We are all apt to find both, and we must be prepared to meet them.

It is interesting to hear what a reporter of a recent State League meeting says of the League. In mentioning one of the speakers he writes: "He is an ardent Luther Leaguer because of the good he says that can be accomplished through it." And his own opinion he presents in these words: "The Luther League is doing a great deal of good in the West, as it brings the Lutheran young people of the different nationalities in touch with each other and they learn to realize that the Church is one having common interests and a common aim. In the conventions no national distinctions are known, and all vie with each other to further the interests of the Church by endeavoring to encourage and strengthen each other in the work."

Vacation days are here and all who can are seeking rest. What does that mean? Doing nothing, only loafing? No, a relief from the routine of the daily duties at home, which often grow irksome. Rest often is found in different work, helping others, lightening burdens, comforting the sick and suffering, doing good wherever and whenever occasion offers. Vacation from home does not mean forgetting God and His house.

During the summer a large number of Lutheran reunions have been held, and others will be held. These family gatherings are very pleasant and are signs of hope, for it is pleasing for brethren to meet together in this way whose faith is common and whose aims are one.

"'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

So it is a mistake for men to think that as they lay their fellows under obligation they can put God in their debt. We cannot cancel our obligations to God. It is not a wage for a service. Not so can we discharge our debt and stand on an even footing with God, however long or faithful our service, though rendered to all eternity. Salvation cannot be bought; its purchase price is too costly. It is not sold; it is given away; for it is beyond all price.

The doctrine of the Holy Trinity has grown out of an obedient faith in the important facts of revelation. It is a clear teaching of our Church, and the initial article in our great confession—Christian worship calls men to altars where they may lift their souls in contemplation of one God, and rest their minds in the purest monotheism. In the clearly defined doctrine of the Trinity security against adulteration is secured the Church's conception of God. In its practical bearings we can see the whole divine love in its completion and unity, alone possessed by the Trinity. We can think of the personality and the unity of the ministration and diverse working, and we lay hold of the doctrine of three persons, but one God. How wonderful it is! How mysterious! Three persons, one Godhead! Diversities of gifts, of administrations, of operations, but a harmonious unity in the same Spirit, same Lord and same God.

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There is today a form of religion which makes much of service, but apparently knows little of love and sacrifice. It is, however, the service willing to sacrifice and to be filled with love that is rendered Christ. But when religion loses its life and essence, when we refuse to empty self and serve by following Christ, who loved to do good, however exact or elaborate its forms, it is divorced from the power to render the perfect service of love and the experience of the joy of true self-sacrifice. It is nothing more than husks. Fanaticism is worse than useless; reducing religion to commercialism is not profitable to spiritual welfare; and often worship and service are strangely confounded. But there is a power in loving sacrifice and service of doing good. The perfect service God rendered the world in the gift of Christ was because of love. When we eliminate the effeminate, when we introduce the heroic element, religion appeals to the manhood of young men; and there is strength that means service for human helplessness. To help someone to be less dirty and diseased, less ignorant and selfish, less drunken and sinful, is a call to service in human need. It kindles enthusiasm. It appeals to a practical sense of Christianity, and for the sake of this general good imitates Christ's example of doing good.

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Love one another and so fulfill the law of Christ, may be taken as a very practical rule for domestic life. The importance of this rule for human happiness in the sacred relations of the family is taught by Christ's beautiful ways in the home. How distressing it is to read of homes blighted like the summer's grass by winter's killing frosts for the want of this observance. Alas! too often the just and true relations existing between those who should make the home are as lightly regarded as a feather in a hurricane. But, by learning the relation of correlated duties, and their respective demands, we are to rise from the lesser to the higher planes of human happiness and domestic joy.

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This is a rest season with many of us. We are off for a vacation, and we are apt to take a rest from prayer, worship, church service. On a recent Sunday thirty-seven persons were present at the morning service in a church by the sea; on the previous Sunday thrice that number were in attendance. Many passed the church to enjoy the bathing hour rather than engage in God's service. "Ye cannot serve God and Mammon."

How much the sea reminds us of people! Always moving, never at rest; tearing down the shore in one place, building in another; ruffled at times, calm at others, helpful to some, bringing death to others.

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Loyalty is the text of the secretaries of the Church Boards as they travel about and speak to different congregations and assemblies. We, the people, are urged to remember our own denominational fields first in our prayers, and to make our contributions to our own church work. Our own family is the

first, urgent, and to some the only call. Is it not time for our church people and officials to learn that if we are to enlist young men for the ministry, young women for the deaconess work, and our young people for general service in the Church, they must be taught what our Church means, its doctrines, its life, its heroes, its work, its needs, and that they will not learn these from the pamphlets, text books or publications of other churches? The wise king is he who builds for the future, and trains his youth by instruction to love the land of his birth, and to know it, so that when he attains the age of citizenship, he will be able to assume its duties with ability. Many pastors in our church are weakening their own congregations by their ways of using and instructing their young people. These may be profitable for the present, but the future will show flabby Lutherans who know nothing about their Church, and who continually apologize because they are Lutherans Take heed, we beg; let us consider well our ways.

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It is reported that a young man, being examined preparatory to joining the church, was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was the prompt reply. "I was converted under my mother's practicing." Did any preacher ever utter so powerful a sermon as the young man embodied in those few words? —Selected.

O. LUETKE

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Memorials

of Highest Grade of Workmanship

Publishers' Column

That the Review is continuing in favor is shown by some of the letters recently received at this office. A subscriber at Kurume, Japan, says:

"I have today sent you an international postal money order for the Review. Your paper is so interesting and so full of good things that there is no danger I shall forget to renew my subscription. I hope its circulation is constantly increasing. It certainly deserves it."

Another says: "Our League prizes your paper very highly," and a third: "I find the paper very interesting."

These are certainly very encouraging letters and we appreciate them, only we wish our friends would feel like the subscriber in Japan as regards the increase of the circulation. You can help to accomplish this. What are you doing to get the Review into the hands of every member of your League?

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Our Luther League Badge commands favor everywhere.

A pastor recently presented a badge to every one of those he confirmed this year. He writes: "Our young people recently confirmed are eagerly waiting for those badges."

Do all of your members wear the badge? Our discounts for quantities will be of interest to secretaries who wish to act as agents. Send for circular.

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Again the edition of the Luther League Topics is exhausted before the quarter is half over. All of the large editions of the quarter for July and August are gone and we are obliged to disappoint some who were late in ordering their supply. If you want the next number beginning with the first Sunday in September, send your orders at once, so as to assure your getting them. Many new Leagues ought to begin the use of the Topics with the new quarter.

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Address all orders for Reviews, Topics, Badges, Books and other supplies to Luther League Review, P. O. Box 876, New York City.

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One error never stands long alone. One leads on to a system in which each one is a prop to the rest.—Church News.

Our Churches and Institutions

Greater New York

—From four members to 1,400, from six Sunday school scholars to 1,300, from a tiny hall, rented, to a beautiful edifice worth $75,000, and all in a decade—such has been the remarkable growth of Christ Evangelical Lutheran Church, Lafayette avenue, near Broadway, Brooklyn, the Rev. H. S. Knabenshuh, pastor. This tenth anniversary of remarkable growth was fittingly celebrated in May, Revs. Wm. Bacher, president of Synod; D. Peterson, S. G. Weiskotten and A. Steimle preaching sermons at four separate services. The congregation has a property worth $75,000, and although the church seats 1,000 people, there is not sufficient room to accommodate the growing audiences. A larger edifice in a new location is being thought of.

—Rev. C. B. Schuschard, of Philadelphia, has been chosen as the successor of Rev. W. Ludwig in the pastorate in Brooklyn.

—Rev. S. W. Lutz has assumed his duties in this city as chaplain in the United States army.

Cleveland

—The C. E. Memorial Church, Rev. H. C. Hadley, pastor, recently paid the last item of its mortgage indebtedness.

Syracuse

—Mt. Tabor Lutheran Church, on Butternut street, has called to its pastorate the Rev. Emil Bochelmann, formerly of Postville, Ia.

Rochester

—Rev. W. Ludwig, formerly of Brooklyn, N. Y., has accepted a call to the pastorate of Frieden's congregation.

Washington

—Zion Church, Rev. C. F. Bergner, pastor, consecrated a new altar and other furnishings on Sunday evening, June 4. The altar, with reredos and brass cross, was the gift of the nine catechumens confirmed on Palm Sunday. The new arrangement of the chancel is in accordance with historical Lutheran usage.

Pittsburg

—On Sunday, June 18, the first General Synod mission on the South Side was organized. The 1st of May the missionary president, Rev. J. Elmer Bittle, with Rev. J. H. Keller, began a canvass, and soon found more than enough to justify them in beginning an organization. The Sunday school numbers 106 in actual attendance, and on the day of organization forty-two were enlisted under the banner of St. James' Lutheran Church of Pittsburg. Rev. Keller will have charge of the mission from the beginning. On the day of organization the pastor and missionary president were assisted by Rev. Dr. A. S. Hartman, Rev. Ellis B. Burgess and Rev. R. B. Wolf, of Kansas City, Kan.

Buffalo

—The church building of the Swedish congregation in this city has been advertised for sale. The erection of a new church in a better location is contemplated.

Minneapolis

—The Swedish Lutheran St. Paul's congregation has begun the erection of a $20,000 brick church building.

Newark

—The cornerstone of Trinity English Lutheran Church was laid on Sunday afternoon, June 4. The Rev. H. S. Rhoades, pastor of the church, conducted the service. He was assisted by the Rev. Dr. J. B. Remensnyder, of New York city; the Rev. John E. Heindel, president of the Southern Conference of the New York and New Jersey Synod; the Rev. Wm. F. Freas, Jr., of New York city, and the Rev. E. Fulper and the Rev. E. E. Neudewitz, of Jersey City. The congregation was organized September 18, 1904.

Trenton

—Rev. W. H. W. Reimer, a recent graduate of the seminary at Gettysburg, has taken permanent charge of Christ Lutheran Church. This church has been without a pastor since the resignation of Rev. E. B. Killinger, who was called to Ashland, Pa., last summer.

Elizabeth

—The German Lutheran congregation, Rev. C. G. Fischer, pastor, has bought a lot costing $10,500, and expects to build a new church, school, parish house and parsonage. The Sunday school recently celebrated its twenty-first anniversary.

Jersey City

—St. Paul's congregation, Rev. F. Holter, pastor, has sold its church property to the Erie Railroad for $35,000, and has secured a new site. The parsonage must be vacated within six months; the church can be used until January 1, 1907.

Dayton

—The First Church has purchased a lot for the erection of its new edifice. The building in which the congregation is now worshiping was sold last January for $126,000, but need not be vacated before August, 1906. This will give ample time to build the new church. The new site, for which the sum of $45,000 was paid, is one of the most beautiful in the city. Steps will be taken at once for the erection of the new church. It will be an edifice in every way worthy of this old and influential congregation.

Miscellaneous

—The forty-second convention of the General Synod of the Lutheran Church was held in Bethany Lutheran Church, Pittsburg, Pa., Rev. John Weidley, D. D., pastor, June 14 to 21. Rev. D. H. Bauslin, D. D., of Wittenberg Theological Seminary, was elected president, Rev. Harlan K. Fenner, D. D., secretary, and Mr. George H. Knollenberg treasurer. Limited space denies the privilege of printing a detailed report of the proceedings, which has appeared in the various General Synod church papers. The work of the Church, as shown by the reports of the various boards, has made substantial progress along all lines. The convention was remarkably free from any really vexatious questions and serious differences of opinion as to policy and plans. This fact is thought by some to mark an epoch in the General Synod Church —the beginning of a period of unusual prosperity and general efficiency in the prosecution of its great work.

—Holy Trinity Luthern Church, Lancaster, Pa., celebrated its 175th anniversary June 15 to 21. One of the services of the series was under the auspices of the Luther League.

—St. John's Church, Lancaster, Pa., Rev. B. F. Alleman, D. D., pastor, recently collected by popular subscription $16,400 to liquidate its mortgage debt.

—By the will of Harry Minnich, late of Pottstown, Pa., a greater portion of his estate, valued at $15,000, is devised to charity and churches. Transfiguration Lutheran Church, of Pottstown, gets $5,000; Muhlenberg College, Allentown, $1,500; Orphans' Home, Mt. Airy, $1,500, and the Lutheran Home for Aged People, Mt. Airy, $1,500.

—A Lutheran hospital, to cost $50,000, is to be established at Fargo, N. Dak. It is to be modern in all its equipments, and one wing of the main building is to be erected this summer.

—Rev. Luther P. Ludden, Western secretary of the Board of Home Missions, has been honored by being elected president of the Board of Education in the State of Nebraska.

—Several Lutheran Synods on the Pacific Coast are considering the establishment of a seminary in the Far West.

—Rev. Prof. J. G. Traver, D. D., has resigned as principal of Hartwick Seminary.

—During the week of the commencement exercises at Gustavus Adolphus College, St. Peter, Minn., the handsome new auditorium was formally dedicated. The building was erected at a cost of $30,000. The college board decided to add military training, and a battalion of cadets will be organized in the fall.

—Mrs. Hannah D. Conrad, widow of the late Rev. Dr. Victor L. Conrad, died at her home in Philadelphia, on Sunday afternoon, June 25, 1905.

—The will of the late Miss Catherine Ashmead Schaeffer, of Philadelphia, makes the following bequests to churches and institutions of the General Council: Mt. Airy Theological Seminary, $4,000, in addition to $1,000 contributed to the library fund before her death; Muhlenberg College, $5,000; Home and Foreign Missions, each $2,500; St. Michael's Church, $1,000; Germantown Lutheran Orphan Home, $500; total, $15,500.

Luther's Spirit in Lutheran Hymns

(*Continued from page 18.*)

introduce these hymns to the people of the German provinces in public hymnbooks for, until toward the end of the seventeenth century, there had been only private collections of hymns which were distinguished by the words of the opening line; but so well known were they that the mentioning of the first line was all that was necessary to have the people sing them through.

But our space has now been filled. We shall always be glad that even in childhood our devotion was fed on such meat as is contained in

"Herr Jesu Christ, Dich zu uns wend,"

translated by

"Lord Jesus Christ be present now";

and that ringing "numero drei," as I can still hear my sainted father announcing it, Neander's hymn, beginning,

"Lobe den Herren, den maechtigen Koenig der Ehren,"

which my uncle, the late Rev. S. S. Henry, translated:

"Praise thou the Lord, the omnipotent King of creation,
This, O my soul, is my earnest, devout aspiration.
Join the throng,
Psalter and harp aid in song,
High sound the hymn of laudation."

The Pennsylvania Special as a Time Saver

A New York broker received a message just before the close of the Stock Exchange requesting his presence in Milwaukee as early as possible the next day. From the other end of the telephone wire he learned that the Pennsylvania Special leaving downtown at 4 p. m. would deliver him there before noon. He boarded the Cortlandt street ferry at 4 p. m., arrived in Chicago at 8:55 the next morning, after a comfortable night en route, and reached Milwaukee at 11 a. m.

The Church Beautiful

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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REV. CHAS. L. FRY.....Literature Secretary, 1920 North Seventh street, Philadelphia, Pa.
REV. GEO. H. SCHNUR.....Topic Secretary, 74 West Main street, Chillicothe, Ohio.

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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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President, REV. JOHN A. ZUNDEL, 319 Eighth street.....North Fargo, N. D.
Secretary, PROF. R. BOGSTAD..Moorhead, Minn.

NEW YORK.

—The twelfth convention of the Luther League of New York State will be held in St. John's Lutheran Church, Hudson, Rev. Paul W. Koller, pastor, on September 19-21. The general topic of the convention will be, "The Luther League: Outward and Upward." The first session will be held on Tuesday evening, and the convention will continue on Wednesday and Thursday. The official call for the convention and credential blanks will be mailed shortly to all Lutheran Young People's societies of record in New York State. For further information as to arrangements address the secretary of the credential committee, Mr. Henry D. Brandes, 5 East Forty-second street, New York city, or Rev. Paul W. Koller, Hudson, N. Y. Mr. Fred

Ihlo, of New York city, has been named as chairman of the State extension committee, vice Mr. Geo. D. Beschen, resigned. The vacancy in the committee caused by the removal of Rev. G. Albert Getty, of Cobleskill, has been filled by the appointment of Mr. Fred W. Smith, of Albany. Mr. Ludwig Stotz Mayer, of 70 Washington avenue, Albany, has been appointed chairman of the new State press committee. The other members of this committee are Clifford Rockwell, Utica; Geo. J. Flierl, Buffalo; Miss Ruth D. Vroman, Schoharie; Mrs. A. R. Pardee, Rondout; Mr. Theo. Guendel, Lawrence street, Oswego; Mr. Fred Johnson, 329 Brown street, Rochester. Other members of the committee are yet to be named.

New York and Brooklyn Districts

—Many Leaguers of the Greater City participated in the outing and reunion of Lutherans of New York city, Northern New Jersey and Eastern Pennsylvania, at Bellewood, N. J., on Tuesday, July 11. Though the outing was an experiment in several respects, and more than one difficulty in the way of success had presented itself, the company that finally assembled numbered about 600, and the spirit that prevailed was of the best. The two special trains that carried the excursionists reached the park at about 11 o'clock, and the time until 2:30 was spent picnicking and roaming through the groves and over the hills. At 2:30 the exercises began with hymn, psalm and prayer. under the conduct of I. Searles Runyon, of New York, chairman of the committee of arrangements, who made a short introductory address, stating the object the committee had in view in planning the outing. Rev. Luther M. Kuhns, general secretary of the Luther League of America, was the first speaker. The quiet, yet pointed, humor which brightened his address, especially at the beginning, met a cordial response from his audience, and helped much to pave the way for and to enforce the two or three real lessons the speaker tried to teach. One of these was the danger and loss involved in being provincial. The point was illustrated by several amusing incidents of people who have ridiculously meagre ideas of the extent of our country and the location of States and cities. We cannot, he said, afford to be provincial and narrow minded in the discharge of our religious duties. He spoke briefly of the young people's work. Rev. Dr. G. C. Berkemeier, director of the Wartburg Orphans' Farm School, Mt. Vernon, N. Y., delivered an address on "Benevolence." He spoke of the causes of poverty and of the remedy that goes to the root of the trouble—genuine Christian beneficence. His remarks were interspersed with witticisms and amusing anecdotes. The music was furnished by a band composed of boys of the farm school, over which Dr. Berkemeier presides. In his concluding remarks Mr. Runyon made a plea for closer fraternal relations between the people of the sections represented, and for a higher degree of education in religion. Improvement in these respects, he said, will probably save to the Church many young people who transfer their residences, especially those who go from the country to the city. Hopes were expressed by many that a similar outing may be held next year. An interesting feature of the Lutheran outing at Bellewood was a game of baseball between some of our young ministers and a nine of Lutheran young men, which resulted in a victory for the boys by a score of 9 to 8.

PENNSYLVANIA.

Lancaster District

—A rally of the District League was held in Immanuel Church June 14, which proved interesting and helpful.

—The Luther League of Trinity Church, Lancaster, will hold a picnic at Conestoga July 28, in which members and friends are invited to participate.

Northeastern District

—The Luther League of Kripphin Kusti Church recently paid $200 on the debt of the church, and also paid $45 interest. This is a very active and progressive League.

—The Luther Leagues of Wilkesbarre and the Luther Leagues of Scranton have each formed permanent rally committees, with a purpose to hold rally meetings at regular intervals to promote more interest in Luther League work. At one of these meetings recently we had the pleasure of hearing our general secretary speak.

—The Northeastern Central Luther League and the Upper Lehigh Valley Central will hold a rally meeting at Mountain Park Tuesday, August 22, 1905. It is intended that this rally will be the means of bringing the people of the two centrals in closer relation in the work.

Catawissa District

—To the Pastors: The annual convention of the Catawissa District Luther League will be held September 7 and 8, 1905, in the Lutheran Church of Elizabeth, Pa., the Rev. C. F. Kuder, pastor. A very interesting program has been arranged. Rev. L. M. Kuhns, general secretary of the National League, expects to be with us. Your interest and co-operation in this work are

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most earnestly solicited. Help us secure a large attendance and accurate statistics. You understand, of course, that your young people's society, no matter what name it bears, is eligible to membership in the District and National Leagues. Five delegates may be sent from each local society to the district convention. Four things we want you to do, dear brethren, and if done will insure the success of the coming convention: 1. We want you to pray for the League and its work. 2. We want you to give early and continued notice of the convention. 3. We want you to have your local societies elect or appoint delegates to the convention at the earliest possible moment, and also have your societies make a nappropriation for the financial needs of the work. 4. We want you to send, as soon as you receive programs and credential blanks, the names of delegates to the Rev. C. F. Kuder, Elizabethville, Pa., and also to see that the blank for statistics is properly filled and sent to Miss Sue Wampole, corresponding secretary, Shamokin, Pa. Any suggestions will be gladly received. Write C. R. Botsford, president.

NEW JERSEY.

—A successful meeting of the executive committee of the Luther League of New Jersey was held in Newark on July 5. Consideration was given to some matters in connection with the annual convention to be held on election day, November 7, in the Church of the Holy Trinity, Jersey City, N. J. A morning session will be held for organization, hearing of reports and transaction of business. At the afternoon session, besides the transaction of business, a model meeting will be held for the study of the Luther League topic, "The Luther League as an Educating Agency," the topic for Sunday, October 22. At the evening session addresses will be delivered by William C. Stoever, Esq., president of the Luther League of America, and by another League worker. Inasmuch as the next convention will close ten years of State League work, an historical sketch of the movement will be prepared and presented by Mr. Louis van Gilluwe, of Ocean Grove, member of the finance committee of the National League and of the State executive committee, who has been connected with the State work since its inception. The committee also considered the matter of support of the national general secretary's salary fund. The offering at the rally held in Elizabeth this spring was voted to this fund, to which fund also will go the net offering at the rally to be held in Grace Church, Newark, on Thursday, September 21. In addition, all local societies will be asked, if at all possible for them to do so, to make contributions to this fund through the State treasury. The president, the Rev. Charles T. McDaniel, of Hoboken, was authorized to send a circular letter in the fall to the local Leagues, informing them of matters of interest. He was also authorized to make a visitation of societies at Atlantic City, Camden and Trenton.

DISTRICT OF COLUMBIA.

—The Luther League of Zion Church, Washington, Rev. C. F. Bergner, pastor, recently received twelve new members.

Luther League Supplies

Luther League Topics

These are the most complete yet issued for use at young people's devotional meetings. The Lessons refer to the Gospel for each Sunday. They are both biblical, historical and missionary, and contain scriptural references, illustrations and suggestions. Junior Studies and Daily Bible Readings are also included. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

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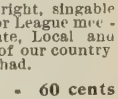

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OHIO.

—The Luther League of the First English Lutheran Church, Wapakoneta, at its last annual meeting, elected the following officers: President, Lulu Nagel; vice president, Jeanette Mayer; secretary, Carrie Bechdolt; treasurer, Cornell Lanning.

—The Luther League of Ohio will hold its next annual convention in the C. E. Memorial Church at Cleveland, Ohio, Rev. H. C. Hadley, pastor.

—The sixth convention of the Luther League of the Zanesville District was held on Thursday, June 29, 1905, in St. John's Church, Zanesville, Ohio, Rev. E. R. Richards, pastor. Every session was largely attended and great interest and enthusiasm was manifested by all present. Every one on the program responded with excellent papers and addresses, and the general discussions were lively and full of interest and participated in by many of those present. In all respects this was the best convention ever held in this district. Seven Leagues are now conected with the district. The officers elected for the ensuing year are: President, C. F. Ribble, of Zanesville; recording secretary, Miss Alice Beckman, of Newark; corresponding secretary, Miss Bernice Kennedy, of Tuscarawas, and treasurer, Charles W. Bluthart, of Zanesville.

ILLINOIS.

—The Tri-City District (Rock Island, Ill.; Davenport, Ia., and Moline, Ill.,) held a quarterly meeting June 15 at Grace Lutheran Church, Rev. C. E. Hoffsten, pastor, Rock Island. One hundred members were present. The devotional exercises were conducted by Mr. A. T. Lorimer, and the program consisted of musical and literary numbers contributed by Prof. H. D. Thompson, Mr. Wahlstrom, Mrs. C. E. Hoffsten, Miss Gertrude Sward and Miss Ethel Melin, and short addresses by Rev. E. K. Jonson, Rev. C. E. Hoffsten, Mr. E. W. Carlson and Mr. J. A. Busch. The social hour with refreshments followed.

—The young people of Emmanuel Lutheran Church, of Walker Station, Moline, Dr. C. E. Blomgren, pastor, have organized a Luther League and are holding two meetings per month. Their officers are as follows: President, Dr. C. E. Blomgren; vice president, Oscar Carlson; secretary, Miss Alma Thornbloom; treasurer, Miss Esther Clemenson.

—The Young People's Society of the Swedish Lutheran Church, Moline, Rev. L. A. Johnston, pastor, will this year entertain the Illinois Luther League Convention. The date has not yet been announced.

TENNESSEE.

—The Luther League of the Lutheran Church, Nashville, Rev. Carl Zinssmeister, pastor, has presented to the church twenty-five copies of the Augsburg Hymn Book. This League makes a successful feature of the devotional meeting. Experience in the activities of the League is showing itself in the fidelity, earnestness and judgment manifested by the young people when they are charged with responsibilities in the church organization itself.

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IOWA.

—A Luther League of twenty-five members was recently organized in a church at Rusk, Ia., Rev. Sigurd T. Soreson, pastor, which shows remarkable promise. It is composed of Germans, Swedes and Norwegians, as well as Americans. The officers are: President, O. I. Foster; vice president, H. Harson; treasurer, J. Johnson; secretary, B. Tollefsrude. Meetings are held every Sunday evening, and the Luther League Topics are used.

WISCONSIN.

—One of the active agencies for the prosecution of work in the Church of the Advent, Milwaukee, is a Luther League. Its most recent contribution was a cabinet organ. The church is a little over a year old, and within that first year gained 60 per cent. in communicant membership.

Dane County District

—The Central League of Dane County, Wis., held its annual convention at Stoughton, May 19-21, both inclusive. An exceedingly interesting program was rendered, and the delegates and visitors went home with renewed interest and enthusiasm for Luther League work. It was generally conceded that this was one of the most successful conventions in the history of the League. Some of the visitors who had heretofore been opposed to the Luther League movement expressed themselves as being heartily in favor of it. The subject for discussion, "How Can the Luther League be Made Effective in Church Work?" was introduced by the reading of a paper by Miss Nora Erickson, of the Stoughton League. The discussion was opened by Rev. Holte, of Mt. Horeb, and then a gen-

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eral discussion followed, the members of the Madison League, which is composed largely of university students, being especially active. Rev. Hegge, who presided, did a great deal to enliven the discussion by asking questions and calling on the members for remarks. In this way a great many things were brought out that would otherwise have escaped attention. One thing in particular that was brought out was the improved method of conducting meetings, that is, to have a leader and two assistants, whose duty it is to prepare to discuss some particular phase of the subject. In this way the discussion is opened at once, interest is aroused and the meeting is not allowed to drag. Election of officers resulted as follows: President, Sanford Starks, of Madison; vice president, Helmer Swenson, of Stoughton; corresponding secretary, Miss Lena Ekern, of Madison; recording secretary, Miss Alma Gilberts, of Mt. Horeb; treasurer, Miss Nora Erickson, of Stoughton. All the local Leagues were reported as being in a prosperous condition. Two new Leagues had been organized during the year, one at Dodgeville and one at Perry, and the League at Clinton, which has been in existence for several years, was taken into the Central League. The annual stipend of $60, voted four years ago to support a native teacher at the Lutheran Mission in Madagascar, was reported paid, and there was a small balance in the treasury. At the Sunday morning service Rev. Nils Kleven, of Beloit, preached an eloquent and instructive sermon. He dwelt at considerable length on the importance of the Luther League in training the young people and furnishing innocent pleasures for them in the "springtime of life." Rev. Aasgard, of DeForest, and Rev. Hegge spoke briefly in the evening, and Mr. Sanford Starks, of Madison, read a very interesting and instructive paper on "The Activities of the Lutheran Church." The papers read by Miss Erickson and Mr. Starks will probably be published.

COLORADO.

—In accordance with the invitation extended by the Luther League of Bethesda Church of Boulder, the third annual convention of the State Luther League of Colorado will be held at Boulder, July 19 and 20, in Bethesda Church, Rev. J. F. Ahlin, pastor. All societies connected with Lutheran churches in the State are cordially invited to become members of the State League and to send delegates to this convention. We would also extend a hearty invitation to all Lutheran pastors and others interested to attend and help make the convention a success. An interesting program has been outlined, and it is expected there will be excellent speakers, among whom may be mentioned Prof. E. Philblad and the general secretary, Rev. Luther M. Kuhns. But full information in regard to the program will soon be sent to all societies. The entertainment committee of the local League will look after the welfare of the visitors and delegates that send in their names to either of the undersigned. Endre D. Jelb, president, 3027 Lafayette street, Denver; Anna C. Mork, secretary, Boulder.

Daily Bible Readings.

July 23. V Trinity—John 6: 64-69.
Monday—Numbers 11: 1-9.
Tuesday—Psalm 53: 1-6.
Wednesday—Ecclesiastes 11: 1-10.
Thursday—I Corinthians 10: 24-33.
Friday—II Timothy 4: 10-16.
Saturday—Philemon 1: 1-25.

July 30. VI Trinity—Philippians 2: 14-21.
Monday—Exodus 40: 34-38.
Tuesday—I Kings 8: 1-11.
Wednesday—II Samuel 6: 1-11.
Thursday—Isaiah 6: 1-8.
Friday—Haggai 2: 1-23.
Saturday—Revelation 1: 1-20.

Aug. 6. VII Trinity—I Timothy 3: 14-16.
Monday—Mark 3: 17-21.
Tuesday—Luke 3: 1-18.
Wednesday—Luke 12: 31-40.
Thursday—Acts 2: 41-47.
Friday—I Corinthians 1: 1-17.
Saturday—I Corinthians 16: 1-14.

Aug. 13. VIII Trinity—Matthew 10: 1-8.
Monday—Daniel 1: 8-21.
Tuesday—Hosea 6: 1-11.
Wednesday—Zechariah 3: 1-10.
Thursday—Acts 7: 54-60.
Friday—Romans 1: 18-32.
Saturday—Galatians 6: 1-18.

Aug. 20. IX Trinity—Matthew 7: 13-14.
Monday—Exodus 15: 1-27.
Tuesday—Judges 5: 1-31.
Wednesday—Psalm 96: 1-13.
Thursday—Ephesians 5: 16-21.
Friday—Luke 1: 46-55.
Saturday—Luke 1: 68-79.

Aug. 27. X Trinity—Colossians 3: 12-17.

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We are indebted to Hall-Mack Company, publishers of music, 1020 Arch street, Philadelphia, for the privilege of reprinting their pamphlet, "Facts About Church Music," which appears on another page of this issue. The article is one that can appropriately be used in connection with the Topic of August 27 on Lutheran Hymns.

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A beautiful and appropriate "Tribute of Love to Almira N. Hamma" has been published in the form of a finely and chastely bound and decorated volume. Its contents were collated by her pastor, Rev. E. K. Bell, D. D., and the book is from the press of the Lutheran Publication Society. Mrs. Hamma's name is a well known one in our church, because of her long and vigorous activity in its benevolent work, her official service in the Woman's Home and Foreign Mission Society, the cheerful gifts from her husband and herself. For many years a sufferer, she nevertheless had heart to care for others, to serve in the Master's vineyard. The book contains the earnest messages spoken at her funeral services; tributes from many individual sources, newspapers, college boards and missionary societies; Mrs. Hamma's "Greetings" at the World's Congress of the Columbian Exposition, and the ringing words of her last address, spoken to the General Synod in 1901.

—

Praise Him

"It is all His giving who gave our living,
Whose hands are weaving what ours fulfill;
Whose feet tread under the storms and thunder,
Who made our wonders to work His will."

"His years and hours, His world's blind powers,
His stars and flowers, His nights and days,
Sea-tide and river and waves that quiver
Praise God the Giver of tongues to praise."

"Winds in their blowing and fruits in growing,
Time in its going, while time shall be,
In death and living, with one thanksgiving,
Praise Him whose goodness in all we see."

—

—Rev. A. E. Renn, pastor of St. Matthew's Church, Mansfield, Ohio, has been elected pastor of St. Mark's Church, Atchison, Kan., and has accepted.

Washington's Mother—Roosevelt's Father

Many pages have been written on the value of the influence of Mary Washington on her illustrious son. Other pages might be written on the influence of the first Roosevelt upon our present President. "Father," the latter once said, "was the finest man I ever knew, and the happiest." Better epitaph no man could write or wish. It is worth while for the young men of the country to study the make-up of this godly New York merchant. He died young—at the age of forty-eight—yet, while he lived, he truly lived. A few sentences from Jacob Riis' sketch added to "Theodore Roosevelt, Citizen," portrays that father's beautiful character:

"He held himself and all he had at the service of humanity." "One day out of seven he gave, however driven at the office, to personal work among the poor, visiting them at their homes." "In all he did he was sensibly practical and wholesomely persistent." "When he knew a thing to be right it had to be done, and usually was done." "He was rich, and gave liberally, but always with sense." This is said of whom it could also be said that "Church, mission and Sunday School had in him a staunch supporter."

Does not Roosevelt's father deserve a place in the esteem of our nation beside Washington's mother? Do not such lives appeal to parents to aim at lofty, godly living for the sake of the generation following?—*Selected.*

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July Juniors

Address Communications to Rev. C. Elvin Haupt, D. D., Lancaster, Pa.

Do you know of any, who were Christians, who lived between the years A. D. 100 and 200?

Why did the Emperor Constantine the Great remove his capital from Rome to Byzantium, or Constantinople?

What was the date of the marriage of Doctor Martin Luther and Catharine von Bora?

What makes Luther's catechism so important a book?

How did the work of Elijah differ from that of Moses?

When were Moses and Elijah seen together?

Where was the first Lutheran church in America?

How may we prove our love for the Church?

Thought Pansies.

There can be but one true worship, for there is but one true God. All else is idolatry.

The work of the Church is that of bringing the world in its dying thirst to drink of Christ, who is "the Fountain of Life."

I sin when I omit to do right, as well as when I do wrong.

Charity is the stream of which Love is the spring.

Illustrations.

Here are a few of many suggestions that may be taken from the game of baseball. The ball offered by the pitcher to the striker shows "opportunity." The missing it teaches us to "try, try again." The striking it fairly and running, means "effort." The bases of safety remind us of the safety of those who flee unto the Lord and the word of His grace.

The catching of the ball means the acceptance of the truth, and its passing from one to another teaches us to send on the gospel to others.

The making of the run is like a successful Christian life and the putting out of the player at the various points of the game reminds us how quickly but surely "the end" may come to each and all of us.

July Data.

The Fourth of July is especially notable by Lutherans because, on that day, in the year 1519 (long before the reading of America's Declaration of Independence), John of Eck, in Swabia, pro-chancellor of the University of Ingolstadt, had impugned some of Luther's views (and it was Eck who first named these supporters "Lutherans"). He was met at Leipsic, in Saxony, a short distance south of Wittenburg, by both Luther and Melanchthon, who took up an argument with Eck, begun June 27 by Karlstadt, a friend of Luther. During this argument, Luther questioned the power of the pope, penances, indulgences and purgatory. Eck, disappointed, went to the pope at Rome, and brought back from Rome a letter of condemnation of Luther. But the people of Leipsic stood by Luther, and Eck was in such danger of his life that he had to take refuge in the monastery at St. Paul's Church. It was Eck also who, at the Augsburg Diet of 1530, "let slip out the memorable statement" that "with the church fathers he would venture to oppose the Augsburg confession, but not with the Scriptures." The disputation at Leipsic forms the first great act of the Reformation that followed the 95 Theses at Wittenberg.

On July 6, in 1415, at Constance, John Huss, the devoted forerunner of the age of Reformation, was punished with death by fire.

It was on or about July 15 that in the year 1622 the first Lutherans arrived at New Amsterdam, now the wonderful metropolis, New York City.

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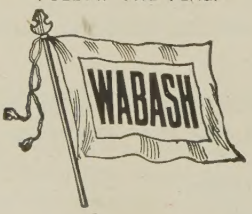

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